

THE CHRISTIAN CENTURY.



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Are the Disciples Sincere?

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII

SEPTEMBER 23, 1915

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Are the Disciples Sincere?

ONCE let the note of sincerity and profound conviction drop out of the statement of principles for which a religious body stands, and that body's power in the world of spiritual forces is gone.

The Disciples of Christ are being challenged today at this very sensitive point of their simple sincerity in preaching certain traditional doctrines. It is no blatant enemy that issues the challenge; there is no defiant animus back of it. The challenge does not arise outside of us at all, but utters itself in the still small voice of our own conscience.

We are a people with a divided mind.

Traditionally and by historic momentum we have been committed to certain doctrines about whose validity our own souls now entertain most serious doubts. But the pressure of custom and the demands of tradition avail to keep us reiterating these doctrines and to forbid our free utterance of the newer and fairer truth that has come to make its abode in our hearts.

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The charges recently made by a newspaper among us gravely calling in question the sincerity of a certain evangelist whose work has been particularly conspicuous suggests that there ought to be a widespread and deep searching of heart with respect to the sincerity of the rest of us in the points wherein his sincerity was impugned.

This evangelist, it was said, preached one way of salvation in Disciples' revival meetings, and another way of salvation in union revival meetings. Evidence was brought forward which seemed to show that he was fully aware of the contradiction between his two gospels, and considered it an exceedingly embarrassing thing to have his own published interpretation of the Disciple-meeting gospel circulated in his union-meeting communities.

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The tendency of our human nature will be to follow the lead of the newspaper that brings forward the criticism and to single out this particular case and regard it as quite individual and isolated, and judge it as such. But The Christian Century earnestly desires to guide its readers away from that un-Christian fallacy. We believe that this evangelist's case is really the disclosure of the self-contradiction that lies in the soul of our brotherhood as a whole.

Specifically, this self-contradiction has to do with the question of baptism by immersion. The Disciples early in their historic movement took on the unscriptural doctrine that immersion was one of the scriptural essentials in becoming a Christian.

The evangelist above referred to espoused that doctrine in a published tract and preached it in his Disciple evangelism. But in his union evangelism he made Christians without mentioning immersion at all, preaching only that the penitent believer should unite with some church, and making no distinction between the churches that

initiated their converts by immersion and those that initiated them by affusion.

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Now before any one casts a stone at Dr. Scoville, let him search his own mind and examine his own practice to see whether he is not himself equally guilty of this same conscious or unconscious insincerity.

In an editorial last week we declared our belief that there are fully one thousand ministers among us who no longer believe that immersion in water is a vital or important act in the process of becoming a Christian.

While still adhering to the practice of immersion their reasons for so doing are not that Christ commanded it or that the scriptures give it a place co-ordinate with faith and repentance, but reasons of a different kind altogether.

The truth of the matter is that not one thousand ministers only, but the main body of the Disciples of Christ no longer hold with Alexander Campbell that immersion and baptism are equivalent terms.

How, then, can they continue to preach the traditional argument as to the essential place of immersion in the way of salvation without a challenge of their sincerity in their own souls?

Or if they do not continue to preach it—as hundreds do not—how can they continue to allow the Christian world to impute to them so unethical and unscriptural a doctrine without making honest and positive declaration of the change that has come into their convictions?

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As a people the arm of our strength will inevitably become a withered arm if this contradiction between our belief and our preaching, or between our real belief and our reputed belief, longer continues.

God's enterprises are moving fast. In many hearts the serious inquiry is being asked whether or not the Disciples have already let pass their day of opportunity to serve the cause of Christian union.

In the opinion of The Christian Century the day has not passed: it is at high noon.

But of this we are sure, that no people with a divided mind or a parroted testimony or an insincere conformity can be used of God for any great thing.

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The duty of the hour is for every teacher and minister and editor and secretary and every layman in the ranks to re-think his convictions through and to resolve that henceforth he will declare what seems to him to be the truth, cost what it will, and nothing but the truth.

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Do not be fidgety and restless about what shall come on the morrow. You have enough to do each day, enough of evil to bear each day. You need not make yourself so many trials by fancying what you may have another day. Let that alone; only trust God.—F. D. Maurice.

Why Do Ministers Want Billy Sunday?

Is their Approval of Him Paradoxical?

BY GEORGE A. COE

Professor in Union Theological Seminary

From the "Congregationalist."

THE most astonishing thing about Billy Sunday is not his popularity with the masses but his power over ministers. The people like to have religion preached robustly, with strong ethical accent. If such preaching has the added advantage of piety, surprise, the arts of suggestion, humor, skillful advertising and masterly organization, the masses follow after it without caring about niceties of matter and method. The ministers are connoisseurs of religion. The traditions of their calling are supposed to guarantee the making of distinctions where differences exist. In this case, however, distinction-making seems to be in abeyance. It is true that many ministers approve Billy Sunday because he proclaims reactionary views—because he opposes the whole modern movement in the churches, and insists that practical religion depends for its very life upon a return to the old positions. But ministers of progressive type support him in spite of the fact that he is endeavoring to tear down the things for which they are known to stand. These clergymen are therefore in the position, at least *prima facie*, of being on both sides of questions which they themselves have heretofore regarded as religiously important.

That there is in this attitude something more than a closing of eyes to merely minor matters of taste and policy, something more even than silence upon denominational differences for the sake of a common cause, will be clear to any one who makes a careful comparison between the regular ministrations of these clergymen and the special type of ministry that they are recommending to the people. The following sketch of such a survey is not an estimate of Billy Sunday; it is simply an attempt to understand the paradoxical situation in which certain ministers stand. When the items are contemplated in their entirety the paradox will be seen to be by no means a superficial one, and the need of explanation will be acute.

SCHOLARSHIP AND ETHICS.

To begin with some of the more obvious factors in this paradox, here are ministers who accept the results of historical biblical scholarship, yet invite an evangelist to use the arts of popular appeal to close the minds of the people against such results, and against the men who teach them. Here are ministers who teach that the Christian religion and the theory of evolution are not incompatible, yet do not protest when Billy Sunday, for whose coming they are responsible, publicly consigns Darwin to hell. In their ordinary attitudes toward Sunday observance and certain forms of recreation, many of these ministers follow a principle of Christian ethics that is flatly contradicted by the evangelist in his treatment of the same topics. What are these pastors going to say hereafter when their young people ask about the higher criticism, evolution, Sunday observance and amusements?

Even if these issues could be treated as secondary, there are others that cannot be so treated in any intelligent church policy. At points that are utterly vital

Billy Sunday is instructing the laity contrary to the teachings of their own churches and pastors. Child religion is such a vital point. The Methodist Episcopal Church, to take a single example, holds that all children are members of the Kingdom of God. Upon this basal conception a close-knit scheme of Christian nurture is prescribed which every preacher, upon his admission to the annual conference, agrees to administer. Yet Methodist pastors are prominent among the supporters of an evangelism that teaches the exactly opposite view of childhood, and manipulates audiences of thousands of children in a manner diametrically opposed to the official Methodist system of nurture.

THE THEOLOGICAL ISSUE.

More mystifying, if possible, is the revival of the "odium theologicum," largely through the tacit assent of liberal-minded ministers. It is some time since the regular clergy have shut us up to the alternatives of orthodoxy or hell, or doomed any of our good neighbors for none but theological offenses. Yet our pastors are backing up this thing in one of the irregular clergy. This is more than a matter of taste. The character of God is involved, and with it the whole of Christian morals. Our clergy in their ordinary ministrations tell us that God is too much like Jesus to condemn any one to torment for an error of belief. Are they shifting their position on this point?

Circumstantial evidence makes it appear that they are. For they seem to accept Billy Sunday's assumption of the role of censor of the clergy. They sit at his feet with apparent docility while he tells them what to believe and what not to believe, what to preach and what not to preach, and just why they are not having greater success in their churches. They permit him to exhort their brethren. At Columbus a minister who has done as much as any living man to enoble the office of pastor, having opposed inviting Billy Sunday to the city, was assailed by him in scornful terms, yet the mass of the clergy of Columbus did not rise and demand a retraction! Billy Sunday's conduct in this case is not hard to understand. Plans of his, based upon his sincere beliefs, had been opposed, and he attacked with such weapons as he possesses. What is mysterious is that our clergy accept for evangelism standards of conduct that they would never think of practicing in their pastoral office or fail to condemn in a parishioner.

TWO KINDS OF RELIGION.

This, then, is the astounding fact that confronts us: The people are being offered two kinds of religion, both bearing the same pastoral stamp. But only for a time. After the witchery of the revival is over, these pastors will return to their habits of liberal thinking, and to the fine and courteous ways that had begun to prevail among us after ages of theological bitterness. They will pick up again the threads of denominational loyalty, and even in so doing they will recover their respect for the loyalties of other men. There can be no doubt of it! How comes it, then, that they have temporarily lent themselves to a propaganda so

at variance with their permanent tendencies? The answer must be made up in part of surmises concerning the subtle interplay of thought and motive, of individual mind and social forces. But ground for such surmises exists.

Possibly ministers have yielded further than they suppose to the popular notion that "Theology doesn't count." Is it because theology is of no account that they back up Sunday in the proclamation of doctrines that they do not believe? Is this the reason why they even submit to his censorship? Is it because theology doesn't count that they look with indulgent amusement upon Sunday's savagery toward the unorthodox? Do these ministers really believe that such things are outside the main issue? If this is the subtle way in which enlightened clergymen slip from tolerant courtesy toward illiberal thought into illiberal thought's discourteous intolerance, then one might recommend a little more bone-forming material in the mental papulum of the modern minister.

MINISTERS AT THEIR WITS' END.

Another contributing factor is the fact that so many ministers are at their wits' end with regard to religion as an effective community force. Said one of them, "I do not accept Sunday's theology, and the families of my church will not accept his standards of Christian living, but this city needs to be stirred up." The motive here is not shallow, for the medicine is bitter. Ministers invite Sunday knowing that he is likely to "roast" them for their inefficiency. This is a self-sacrificing effort to solve a hard problem. But are our ministers leading us out of the church's plight, or are they themselves floundering? Do they contemplate a permanent reconstruction of church work in accord with the Billy Sunday program? Are they themselves really among the converts, or do they expect to go back to their old ways? Community conditions surely prove the need of reform in the churches, but nothing will meet the case short of a comprehensive policy based upon some real understanding of the social significance of the Christian gospel and of the known laws of solid social construction.

"GETS RESULTS."

"But this evangelism gets results! Look at the reclaimed drunkards, and the bands of lay evangelists!" Such facts must certainly have weight in any plan for Christianizing society. Our question is whether our ministers are weighing facts in a just balance. What method have they adopted for getting the whole truth? City should be compared with city, church with church, the five years before the revival with the five years after, and especial scrutiny should be given to changes in the tone and methods of the churches, as in the care of the young, the demands of the congregation upon the preacher, and the rapidity and the causes of changes of pastors. Negative results belong with positive. And when such facts are all in, the interpretation has still to be made. The most objectionable evangelism urges that it converts sinners. What we have to find out is how to get the largest, most far-reaching results at the least cost. It

is entirely possible to miss the best because we like the good. Pumping water into a leaky reservoir may, indeed, raise the level of the water, but does not repair the reservoir.

Why do our clerical leaders think that this particular sort of evangelism is the most effective of all means now within our grasp? Again I ask, Upon what principles do our ministers rely in the determination of policies? No doubt we are becoming pragmatic, but pragmatism has no magic wand that enables one to see without looking. The results of Sunday's evangelism, whatever they are, are purchased at high cost of things that Christians have held dear. The world will not be saved cheaply, of course, but must it be saved at this cost? And, once it is thus saved, in what sense is it really saved at all? To what extent are ministers following the *Zeitgeist* into a shallow pragmatism, missing the pragmatic depths?

SOCIAL CONTAGION.

One wonders, finally, whether suggestion and social contagion have not a large part in this whole matter. The hypothesis, if it were admissible—and we know

of no class of the population that is exempt from such influences—would make certain strange facts luminous, such as the change in ministers' attitudes toward sacred things after they enter the evangelist's presence. Ministers on the platform laugh and applaud in response to sentiments that they never laughed at before, and probably never will laugh at again. Social contagion can do wonderful things with one's opinions, too, such as causing one to hold two contradictory views of the same thing.

My theme has been the relation of certain of the regular clergy to their own work rather than the relation of Billy Sunday to what he regards as his work. Since, however, I have expressed disapproval of some of his doings, I must now, in fairness, declare that he is not seriously blameworthy for what I cannot but regard as his serious faults. He is doing his best to promote the Christian religion as he understands it. He did not invent his conception of our religion—he got it from his ecclesiastical teachers. As to the offensive elements in his methods, perhaps he invented them, but their vogue is due chiefly to the regular clergy.

Casion is a mighty challenge to the heart life of the Disciples. Let personal animosities and resentments be burned out by a baptism of the Spirit of God. In such a spiritual revival all our conflicting opinions would be swept on and caught up into a more precious and vital unity and fellowship than any political compromise can ever effect. We need, not primarily a wise head to devise a compromise that shall prove a temporary armistice, but a spiritual revival that will cleanse us and humble us into a spirit of prayer and sympathetic brotherhood.

* * *

WORK OF THE COUNCIL ON CHRISTIAN UNION.

Out of the stormy session of the general convention in Topeka, in 1910, the Council on Christian Union came into being. It was asked to do three things; namely: (1) to create and distribute literature bearing upon Christian union among the people of our own and other religious bodies, and to solicit and hold in trust funds for this purpose; (2) to seek and arrange conferences with various religious bodies upon the subject of Christian union; (3) to seek cooperation with other Christian communions in calling and providing for a world conference on Christian union.

The Council on Christian Union has accomplished all these things. They have distributed hundreds of thousands of pages of literature on Christian union throughout America and all parts of the world, so that they have touched the life of all nations and all communions. They have held conferences with various religious bodies as they have had opportunity, and all these conferences have been satisfactory, indicating a desire for closer fellowship. They have shared in arranging for a world conference on Christian union, and as a preparatory step it is now proposed to hold the North American Preparatory Conference at Garden City, January 4-7. The committee is at work on the plan for this preparatory conference and everything is being done to make it the most important gathering of Christians that has convened in North America to plan for definite union of Christian forces. This gathering has particular significance to the Disciples. As a people we arose in a desire for the union of the divided Church of Christ. Through the years we have contended for this ideal and now nothing should be of greater interest in our church circles than this preparatory conference, in which we have shared so largely in its preparation.

To carry forward the work that the council is doing requires funds. The president of the council, who has the directing of all the correspondence—and this includes thousands of letters—receives no compensation for his services, nor does the council have to pay anything for office rent in Seminary House, and we do feel that the great brotherhood of the Disciples ought to make possible the larger service of the Council on Christian Union by liberal offerings to this cause. Churches that are not giving should give, and many that are giving should increase their offerings. Individuals should contribute to this cause. It comes closer to the heart of the spirit and genius of the Disciples than any movement among us.

We have a membership in the council of about seven hundred. It ought to be seven thousand, and even that is a small figure by the side of a membership of more than a million persons. You have doubtless read the annual report of the council written by Bro. Frederick D. Kershner, the secretary. It calls for a response. These are the days of our opportunity and the conditions challenge us to a new enthusiasm for service in the appeal for the union of the divided House of Christ.

Peter Ainslie, President.

Seminary House, Baltimore, Md.

How it Seemed To Be “Excommunicated”

Mr. Loken's impressions of the Northern California state convention which for the second time excommunicated the Berkeley Church from participation in its fellowship and proceedings.

As I sat in the little auditorium on the first morning of the state convention and watched the gathering of the little group of people representing our various churches and listened to the proceedings of the forenoon, many conflicting feelings passed through me. I write them down here, not because I believe that my own feelings have any peculiar significance as opposed to any one else's feelings, but rather because I believe I am a normal individual and therefore these moods of mine may be typical of what an average man would think and feel under the circumstances. For these excommunication proceedings have become too common by this time to arouse any unusual excitement.

And shall I confess that the first emotion of the hour was one of mirth. It was probably irreverent but I could not help being amused at the extreme care which the chairman and each speaker took to stick strictly to the technical aspect of the question. Every one shied at the real question involved like a young colt at an automobile. We got into deep water occasionally as the hours wore on but it was never the depths of spiritual insight or moral convictions. It was ever a deeper plunge into “Robert's Rules of Order.”

I would probably be ashamed to confess that the occasion struck me more like a comedy than a serious religious gathering were it not for the fact that the rest of the audience evidently shared this feeling with me. When at last the motion came to seat the Berkeley delegates and when all discussion of this issue was ruled out of order in the assembly as irrelevant and impertinent to the occasion the state secretary arose and with a broad smile and a very dramatic attitude urged the people in a few pungent sentences to screw their courage

up to the tremendous undertaking before them. The next moment the victorious vote was recorded and there were the lusty handclap, jovial expressions of glee and a spirit of sangfroid that refused to be calmed down even for a last word of prayer and a benediction upon the action of the morning.

Yet the feeling of merriment was not the dominant emotion. I thought, and still think, what a pity to bring these good people from all over the state to an occasion like this! My good friend and fellow-Disciple, whatever you think of the program of the Berkeley church, whatever you think of the people who compose that church, in your sober moments and away from the influence of the crowd, do you really, away down deep in your heart, believe that such a procedure as that at the state convention is a piece of Christian service? Can you arise from your knees after a season of earnest prayer, of face to face communion with God, and in that hour of spiritual exaltation rejoice at the thing that was done and the way it was done?

Surely the offense the Berkeley church is guilty of is not great enough to merit any one's utter contempt. Surely the act of reading into the record of the brotherhood such an unfraternal expression as that manifested both in the spirit and the letter of this resolution is too serious a matter to be enacted in a spirit of coarse hilarity.

We shall never be able to settle the problem before us in such a spirit. As long as we approach this matter from the standpoint of our mutual rights, as long as we think of a reconciliation in terms of compromise or in terms of victory for ourselves and of defeat for an opponent, as long as we approach this matter in an unfraternal spirit we are not on Christian ground. The oc-

The Feast of Fellowship

A Sermon Preached on the Occasion of the First Communion Service in the United Church of Hydesville
BY FRANK E. BOREN

BRADLY speaking, there have been three views of the Lord's Supper prevailing in the Church and which are also held in some sections today.

First, there is the magical view. According to this view there is some mysterious power inherent in the emblems themselves, after the blessing by the priest. To partake of them, even in utmost ignorance, is to receive some benefit. A similar view of baptism is represented in the doctrine of baptismal regeneration. "This is my body," and "except a man be born of water," are interpreted with the utmost literalness, and with an utter lack of literary insight or spiritual appreciation. Intelligent Protestantism repudiates this view though vestiges of it may linger in the minds of the ignorant.

Second, there is the legalistic view. This represents a narrow, cramped and uninspirational conception of religion. It is a religion of rules and ceremonies rather than of life and freedom. Jesus is thought of as a law-giver, and the New Testament as his law book. Forms and ceremonies are to be observed, not because of any intrinsic value we find in their use, but because Jesus has commanded them. It is enough that he has some inscrutable reason for his commands. It is even supposed that his commands sometimes are pretty purely arbitrary—that he commands us to do things intrinsically irrational, in order to test our loyalty. A thing whose reasonableness and value are apparent, would not test our loyalty to Jesus. The supreme test of our loyalty is in obedience where we can see no reason. It is not ours to "reason why," it is ours "to do and die." Jesus has all authority in heaven and on earth. He has a right to command whatever he pleases. I have heard preachers say that they could see no reason for either baptism or the Lord's Supper, but it was enough that Jesus had commanded them.

"THE AUTHORITY OF FRIENDSHIP."

What a caricature this is of the authority of Jesus and of the spirit of his religion. He said to his disciples, "I no longer call you servants—I have called you friends." His authority was the authority of friendship. He seeks to rule by the winsomeness of his personality, the sweet reasonableness of his doctrine, the persuasiveness of his love. The influence which friend may have over friend is the only authority which he seeks. He staked his whole hopes of moral and spiritual leadership on the ability of his followers to partake of his spirit, appreciate his life and words, and to grasp with their own minds his doctrines and ideals.

Paul warns the Galatians lest they "become entangled in a yoke of bondage." He reminds them that Christ had called them to freedom. It is possible for us to-day to become entangled in a yoke of bondage in the use of ceremonies approved by Jesus, however conformable to his spirit they may be when rightly observed. Legalism is the same, whether ancient or modern, whether its characteristic marks be the modern usages of the church, or the rites of Judaism. When any compulsion enters into

our religious observances, they are thereby robbed of their value. As a symbolic language through which we can express the freedom of the gospel they have an abiding value to our religious lives. As legalistic observances they belong to an un-Christian order.

CEREMONIES AS SYMBOLS.

The third and saner view is that rites and ceremonies are symbols. They are valuable as they express the fulness of our religious life, our hopes, our aspirations. There are thoughts, feelings, aspirations which cannot be adequately expressed in words. Symbolism has entered into the very marrow of human life, and it is doubtful if ever it will pass away. The flag is valuable, not in itself, but because of its symbolism. And the value is not merely in the more explicit symbolism, such as the colors, and the number of stars, but in the larger and richer suggestiveness which grows out of association. Symbolism is the language of poetry and not of commonplace prose. It speaks only to those with the spirit of the poet within them. The unfurling of the flag sends a thrill through every patriotic soul, which cannot be explained by terms of magic or law. Likewise the handelasp, the kiss, the tipping of the hat, and a thousand other things speak a language and express a meaning without which life would be robbed of the richest part of its meaning.

It is my own conviction that we shall have more rather than less use for symbols as we become more spiritual. I know that the contrary thought is frequently expressed. But it seems to me to be based upon a misconception of the place of symbols in our life, and is a protest against the magical and legalistic views. We may as well dispense with dictionaries as with symbols. Dictionaries expand as human thought grows richer, and as poets dream and lovers build their castles in the air. It would be a very prosy sort of religion without its symbolism. Baptism and the Lord's Supper are indeed cheap in very much of present day usage; but when baptism becomes an initiation into a united Church and expressive of a fellowship as wide as Christendom, and when the Lord's Supper becomes expressive of a communion which knows no creedal bounds, I feel that they will have a value that we will be loath to lose.

THE COMMON MEAL A SYMBOL.

In all ages the common meal has been the symbol of fellowship, of brotherhood, of friendship and loyalty. It is expressive of our common humanity. The superficialities of language, dress, custom, profession, or interest, tend to emphasize class distinction. But rich and poor, learned and ignorant, philosopher, physician, farmer, mechanic, have this in common, they all become hungry, they all must eat. Distinctions of class or profession fade away when men sit down to a common meal. One of the highest marks of friendship is to be invited to share another's bread. Compacts and treaties have been solemnized by a common meal. Community enterprises are generally launched at a ban-

quet. There comes a sense of comradeship on such occasions which promotes the work in view.

One of the greatest breaches of loyalty is when one who has broken bread with another arises from the table to betray. The baseness of Judas' betrayal lies in the fact that he arose from the table to carry out the diabolical plot which had matured in his heart amid such holy associations. And then, to think that Judas betrayed his Master with a kiss! What pathos in the words, "He that dippeth with me in the dish, the same shall betray me."

WHAT THE LORD'S SUPPER SYMBOLIZES.

The Lord's Supper is valuable because of its universal symbolism. Most of the symbols which rule human life represent class distinctions. Even our flag emphasizes our distinctness from other nations. Every college has its own colors, as the blue and gold of our State University. Lodges have their own badges of distinction. Every profession has its own dress or mark. But the supper is the symbol of our common humanity. It is an outreach after a larger fellowship. It emphasizes that which we have in common rather than the things in which we differ. To observe it rightly is to put away from the heart that uncharitableness and self-righteousness which so often characterize the legalist. Its observance should be a prayer for the coming of the day when class distinctions shall fade away, in actual life, and when life shall be dominated by the sense of human brotherhood, and society organized accordingly. It should look forward to that day when all life shall be a sharing such as the supper symbolizes. When human society is organized on the basis of friendship, and every law shall be a channel through which love runs, then the symbolism of the Supper will be realized.

THE BROTHERHOOD OF MAN.

There is the more particular symbolism of the broken body and shed blood of our Lord. But when we seek the meaning of his broken body, we find it in this outreach after a larger fellowship. His ideal was a brotherhood of man. For this he lived, nor did he give up his efforts when face to face with death. His death then becomes the supreme expression of his love for men, and the power by which men shall be drawn unto him. "If I be lifted up, I will draw all men unto me." "Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it bringeth forth much fruit." It was the utter loneliness of a selfish life that Jesus would have us avoid. In losing our lives we find them.

I am peculiarly happy this morning in the observance of the first communion service in the Community Church. Never has the Lord's Supper meant quite so much to me. A denominational observance necessarily loses its meaning and value. Especially is this true when the idea of close communion prevails. To draw a circle around a particular group, and to desire or permit no other fellowship, is to rob the Supper of its real significance. It should be in its nature an outreach after a larger fellowship.

Even when we do not exclude others, but earnestly desire their participation, as a matter of fact the observance is usually denominational. It should always be so under protest. But this morning we recognize no denominational barriers. We are representing many denominations and have purposed to be actually and forever one body. Though few in numbers, we are one in spirit and

in life, and our participation in this Supper is expressive of our desire for the largest possible fellowship.

May our breaking of bread together this morning be a prayer for the strengthening of those bonds of love which bind us, and a prayer for the speedy realization of that unity in the Church everywhere which will fulfill the prophecy of this feast of fellowship.

Four Weeks in the Trenches

A Book Review from "Unity."

BY FRITZ KREISLER.

Fritz Kreisler is renowned the world over among musicians as a violinist of great skill. It was a shock to art lovers to think of this Master of the Bow wallowing in the trenches as a lieutenant in an Austrian Regiment. But his little book of less than a hundred pages, published by the Houghton, Mifflin Company, plays upon the heartstrings as the master of the violin never could with his bow. The book is a literary masterpiece, not because the author has mastered the sentence or has become an expert in rhetoric but because in the high art of unconscious frankness he tells the awful story of war in brief.

This violinist found himself suddenly in the place assigned to him in his regiment, the commanding officer of fifty men, among whom was a famous sculptor, a well-known philologist, two university professors, a Prince and a civil engineer; here was a painter, a singer of repute, a banker and a post official of high rank. But nobody seemed to care for these titles or talents. Here is at least one blessed fruit of war. He writes: "A great cloak of brotherhood seemed to have enveloped everybody and everything, even difference in military rank was not so obvious for the officers made friends of their men and in turn were worshiped by them."

LITTLE HATRED BETWEEN SOLDIERS.

This artist by temperament, training and habit, spent twenty-one days without taking off his clothes, slept on wet grass, in mud, in swamps with nothing but his cape to cover him. He was now drenched by torrential rains, waiting for the sun to dry him out again. He was without a toothbrush. He ate with his hands, without even a thought of the ludicrous extension of the same with knife and fork. But though thus reduced to the simplest terms the man is still a gentleman, and what is more there is an imperishable element of the gentleman in all of them. Russians and Austrians joked across the lines and after three days' fighting there was an extraordinary lack of hatred. In fact, it is astonishing how little actual hatred exists between fighting men.

A giant red-haired Russian persisting in exposing himself, at last jumps out of the trench shouting wildly, waving his cap. His good humored jollity and bravado appealed to the "Boys" in the Austrian file and none attempted to shoot at such a splendid target. At length an Austrian not to be outdone, jumped out of the trench and presented himself in full sunlight. No one shot on either side. All fighting suddenly ceased and these two men gesticulated wildly at each other, with "come nearer" gestures. They are almost within hand reach. The Russians urge their man with shouts and laughter. He makes a jump for-

ward. The Austrians urge their man until at last they nearly touch each other. They had left their rifles behind. Was it going to be a battle of fists, a test of strength? No the big Russian held out his hand. There was a package of tobacco in it. The Austrian seized it and offered in exchange a long Austrian cigar, which was ceremonially presented.

"It was indeed a funny sight to see the small, wiry, lean Austrian talking in exaggerated terms of politeness to the blond Russian giant, who listened gravely and attentively, as if he understood every word."

HELPING HUNGRY ENEMIES.

By this time all thoughts of fighting had been forgotten. The unofficial truce lasted twenty minutes and succeeded in restoring more good humor and joy of life among soldiers than a train load of provisions would have done.

But next comes the same truce from the pathetic hungerland which always abides somewhere along the line of an army with the most efficient commissariat. From half a mile east of his position, this accomplished violinist was hurriedly called to serve as an interpreter to two Russian officers who could speak only broken French. These two officials came under a flag of truce to say to their supposed "enemies" that their men in that neglected point had had no food for two days, and were actually on the point of starvation. Without authority from headquarters they had taken the bull by the horns and had brought with them a little barrel of water and a supply of tobacco, begging in exchange some provisions. The Austrian Major in command was at first undecided but real chivalry asserted itself, the emaciated faces of their guests testified to the truthfulness of the story. Those two were so exhausted and on the verge of collapse. Of course it was humanity in the presence of human suffering, not well fed "Austrians" in the presence of starving "Russians." Messengers went flying through the trenches making a collection of food. Officers scrambled over each other in their contest of reducing their supper in the interest of their guests and they were seated, and feasted on canned beef, cheese, biscuit and slices of salami. The proud contribution of our fiddling Lieutenant consisted of "two tablets of chocolate, part of a precious reserve for extreme cases."

"It was a strange sight to see these two Russians in an Austrian trench, surrounded by cordiality and tender solicitude. The big brotherhood of humanity had for the time enveloped friend and foe, stamping out all hatred and racial differences. It is wonderful how the most tender flowers of civilization can go hand in hand with the most brutal atrocities of grim warfare."

TO THE SCRAP-HEAP AT FORTY?

The Kansas City Times recently printed the following question from a subscriber, and added thereto a sensible reply. Here is the question:

"To the editor: I am forty years old, and feel that I am just getting started in life. But all this stuff about 'old age' getting Johnson at thirty-eight, and the antarctic explorers regarding men of thirty-five as decrepit, sort of gets me. Am I on the way to the scrap-heap?"

"R. T."

And here is the sensible reply:

"You are, you are! You wouldn't have the slightest show on earth to lick Jess Willard, or to the record in the 100-yard dash, or to win a tennis championship (though Larned was a champion after forty), or to do spectacular pole-vaulting, or to get a job on the Packers, or to do any one of a hundred things you had in mind to do when you were twenty. You might as well admit it and make up your mind to it. You are on the way to the age of lean and slumped pantaloons."

"The only thing left you is to make the best of it. There are a few trifling opportunities still open. Men have been known even above the advanced age of forty to do a little something in medicine, the law, business, and such."

"The framers of the Constitution thought enough of the aged and infirm to bar persons below thirty-five from the presidential office. This may have been due to the fact that most of the members of the convention were well on in years and were jealous of youth."

"At the same time, it has to be admitted that a modicum of fame is still possible even at the age when one can no longer hope to become champion pugilist of the world and wear an American flag about one's waist. E. H. Harriman was hardly heard of before he was forty, and he began his great work, the reorganization of the Union Pacific, at fifty-two. Cromwell never saw an army until he was forty-three. Grant was a clerk in a store at thirty-nine. Woodrow Wilson became president of Princeton at forty-six. Sir William Osler himself would never have been heard of if he had died at forty, while Gladstone did not introduce the first Home Rule bill until he had reached something like maturity at seventy-seven."

"If you can reconcile yourself to letting the youngsters win the athletic championships, starve at the north pole, and get killed in the trenches, you may still find the opportunity to live a fairly useful and happy life for thirty or forty years longer."

STAY WHERE YOU ARE!

In Farm and Fireside an Indiana reader who says he has small capital writes to the question department that he is hesitating between taking a homestead in western Canada and buying some Texas school land at \$1.50 to \$5 per acre, on very easy terms. He asks for advice, and the editor answers:

"It might be wiser to stay in Indiana than to go to either place. There are no good homesteads left in the United States, and lands selling at from \$1.50 to \$5 per acre must have something the matter with them. All things considered, they are probably no cheaper than Indiana land at its selling price. If cheap lands are not paid for in money, they must be paid for in labor or hardship if they are productive lands. The thing to decide is, 'Am I willing to pay the price in hardship, isolation, and the like?' This is a question which every man must decide."



EDITORIAL

TO PRACTICE OR TO SENTIMENTALIZE

CHISTIAN unity is in danger among the Disciples of becoming a theme for sentimentalizing. We are hearing our leaders talk about the "far-off goal" toward which the Christian denominations are slowly making their way.

The Disciples, too, are assumed by these leaders to be slowly making their way toward that same goal. They must take their part in the general progress, watch the concessions that others are willing to make on behalf of unity with equivalent concessions on their own part. They must "meet the Christian denominations half-way," engage with them in diplomatic parleys, and so forth, and so forth, until in some distant day unity arrives.

Our fathers did not talk so.

And it is a betrayal of the cause which they have committed to our hands for us to talk so.

The fathers said that the essential task of the Disciples was to go ALL THE WAY, not half way; that it was their business to see to it that they had nothing attaching to their practice that any Christian would ask them to "concede" or sacrifice.

The great endeavor of the Disciples' movement as conceived by the fathers, was to occupy a position in which they could feel that, SO FAR AS THEY WERE CONCERNED, they were actually practicing Christian unity here and now.

They must be a thoroughly undenominational people—that was the ideal that determined the Disciples' historic position.

They always felt that when it came to interdenominational negotiations they could stay on the outside—the negotiations must inevitably end, if they came to anything at all, in the attainment of the position they, the Disciples, were already striving to occupy.

Oftentimes, no doubt, the tone of voice in which this sentiment was spoken was over-sure, dogmatic, even conceited. They did not always say "striving" to occupy. They sometimes claimed absolutely to occupy the final position. This manner of speech was unfortunate. It put the Disciples in a false light in the eyes of their Christian neighbors. It made them seem bigoted and boorish.

Had they stated their attitude as one of endeavor, of striving, rather than in the static terms of a goal already attained, they would not only have gained a more cordial response from other Christians but would have left open their own door for self-criticism, improvement, progress.

The genius of our movement for Christian unity inheres not in any particular forms or practices or beliefs, nor in the sum total of these, but in the faith that there is a way to practice unity and in the purpose to find it and walk in it.

This is where the Disciples are distinctive in the religious world. It is not in our creed, nor our mode of baptism nor our polity. Others share all these things with us, and, in some points, preceded us in adopting them.

But the Disciples are the only group of Christians in Protestantism who have set out with the purpose to practice Christian unity. They MUST practice it—or cease to be Disciples. If they find themselves making any test of fellowship in their churches that excludes from their fellowship any soul whom Christ has included in his Church the Disciples are in duty bound to change their

practice at that point.

The sentimentalists recognize no such duty. They have more or less unconsciously fallen back into a denominational conception of the Disciples' movement, and they feel no urgency to practice unity themselves until all the denominations are ready to practice it. Hence they dream and sentimentalize on the remote ideal, and regard with impatience those who would practice unity here and now.

These complacent Disciples are not true Disciples. They have not yet learned what manner of spirit they are of.

FINANCING RELIGION

PASSING a new building in process of erection the other day we asked a storekeeper near by what sort of building it was to be.

"A Y. M. C. A. building," he replied.

"And how much is it going to cost?"

"Three hundred and fifty thousand dollars," he said, and added significantly, "But if it had been built by the city of Chicago, it would have cost over a million. If the city and the state would administer its affairs as economically and conscientiously as the Y. M. C. A. is administering the erection of that building our taxes would be reduced one-half. The fact is, I would like to see the municipal government of Chicago turned over to the Y. M. C. A."

This enthusiastic commentary on the business-like way in which Y. M. C. A. money was being spent holds good all the way up and down the line of Christian enterprise.

The local church gets more for the money it expends than any other institution in the community. One of the commonest remarks heard at the dedication of a new church building is an expression of surprise that so good a house could be built for the money.

Senator Sherman, of Illinois, in discussing the scandalous waste of public funds the other day declared that out of every dollar paid by the tax-payer sixty-six cents was wasted in uneconomical administration or in graft.

Among Philistines there used to circulate the silly talk against foreign missions to the effect that of every dollar given to that cause only a fraction went to the heathen and the main bulk was consumed for administration right here at home.

Of course, the untruth of that has been many times demonstrated, but even granting the truth of it, there could be, in the light of Senator Sherman's estimate, a big waste of such funds before it would constitute an argument against foreign missions.

The fact is that no enterprise in the world is run with such economy and efficiency as the great missionary societies. It is easy to demonstrate that out of every dollar given to missions at least \$1.20 goes directly to the foreign field! The missionary enterprise has reached the point where the gifts from the young churches on the foreign field itself more than take care of the administrative expenses of the society. When to this consideration is added the plus value attaching to a Western dollar in the Orient it is conservative for the giver of a dollar to credit himself with a gift of at least \$1.20.

The frequent criticisms passed upon the financial methods of churches may perhaps apply to the methods of getting money, but they cannot hold for a movement against the methods of administering it.



In the matter of raising money the children of this world are often enough wiser than the children of light, but in its expenditure the children of light put the children of this world to utter shame.

DEMOCRACY AND WOMAN SUFFRAGE

ONE of the latest objections raised to equal suffrage is that it will, if adopted, double the time, double the energy, and practically double the outlay of money devoted to elections and primaries and to running the machinery of government.

Perhaps the best possible answer to this is that in states where equal suffrage obtains today no such conditions exist. But if the objection were based on fact, that would not affect the main proposition, which is that, over and above and beyond every other consideration, women are entitled to the same political rights as men.

If economy is to be a governing factor in the situation, then the fewer the men voters the cheaper the election expense. It is not difficult to see where this kind of reasoning, if pursued, would land democracy.

A HINT

THIS is both an editorial and an advertisement; we do not know whether it is conceived predominantly from the editor's or the publisher's point of view.

We wish it could be said into the ear of all ambitious story-writers among the Disciples that there is a great theme for a novel in the spiritual experience through which thousands of persons among the Disciples of Christ are passing in these days of radical transformation of their thought life.

Recall the success of D. R. Dungan's little book, "On the Rock." A story dealing intimately with the religious problem as it relates itself particularly to a soul born and bred in the atmosphere of Disciple ideas, who now discovers a larger meaning for those ideas than was conceived by the past generation, would be certain to far outdo "On the Rock."

Such a book should do for the typical Disciple consciousness what Winston Churchill's "Inside of the Cup" did for the general orthodox consciousness of our time.

It should be thoroughly human, not too discursive, broadly tolerant in its sympathies both for the conservative and modernist, and of course, well put together.

There is a sale for such a book. It would go immeasurably farther than anybody's editorials or theological treatises. It would not only sell; it would lead, and create opinion and open the way for further progress.

It would help to clear the air.

We have heard of two books now in manuscript form approaching completion that look in this direction. Dr. Edgar DeWitt Jones, it is reported, is engaging his Ian Maclaren-like pen in the production of a human story of a country church. Rev. A. D. Harmon, of St. Paul, has produced a story whose action turns on the theme of Christian unity. His manuscript is now in the hands of the critics.

We do not know that either of these manuscripts utilizes the pathos, the dramatic tension, the disillusionment and re-discovery, and the deep human interest that inhere in the modern movement for a reinterpretation of the Disciples' principles, but it is clear to our mind that some one will be stirred some day to make a story that will utilize them.

And when that story is written we believe we can say for the Disciples' Publication Society that it would like to publish it.

AN ODE TO FREEDOM.

Here in the forest now,
As on that old July
When first our conscript fathers took the vow,
The bluebird, stained with earth and sky,
Shouts from a blowing bough
In green aerial freedom, wild and high.
And now, as then, the bobolink,
Out on the certain brink
Of the swaying alder, swings,
Loosing his song out, link by golden link;
While over the wood his proclamation rings;
A daring boast that would unkingdom kings!

Even so the wild birds sang on bough and wall
That day the Bell of Independence Hall
Thundered around the world the Word of Man,
That day when Liberty began
And mighty hopes were blown on every sea.
But Freedom calls her conscripts now as then—
Calls for heroic men:
It is an endless battle to be free.

As the old dangers lessen from the skies,
New dangers rise.
Down the long centuries to be,
Again, again, will rise Thermopyle—
Again, again, a new Leonidas
Will hold for God the imperiled Pass.
As the long ages run
New Lexington will rise on Lexington;
And many a Warren fall
Upon the endangered wall.

Yet the black smoke of battle, it will pass—
Sometime, sometime—like vapor from glass.
There will be rest for all the weary flags,
And rest for bugles on the battle crags.
Still there will be no rest for man's strong soul;
Before him shines an ever-flying goal.
Still must he seek for freedom evermore:
No halt for any soul on any shore.
Man is the conscript of an endless quest,
A long divine adventure without rest.
Each hard-earned freedom withers to a bond:
Freedom is beyond—beyond!

—Edwin Markham.

One evening a church bell was heard ringing vigorously. The family seated around the tea-table looked up in surprise. "What bell is that?" they asked in chorus. No one seemed to know, until at last one exclaimed, "Oh, I remember now! That is the Episcopal bell ringing for the Baptist revival that begins at the Presbyterian church tonight."

To believe that we have Christ as our helper and deliverer; to believe that he is stronger than all our enemies—this is comfort and joy, this assures us that the sin which seems so near us is really divided from us; that we shall trample it under foot.—F. D. Maurice.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orvis F. Jordan

Dr. Grenfell Receives Additional Equipment for Work in Labrador.

Dr. Grenfell, of Labrador, is known all over the Christian world. He has been waiting anxiously for the arrival of his supply ship which was greatly delayed on account of fog. This ship will carry the largest cargo in the history of the country. The equipment for the operating room of a hospital has been given by the Congregational church of West Newton, Mass., and a company of Yale students have gone to Labrador to help Dr. Grenfell in taking charge of the mail and hospital yawl.

Great Preachers Visit Army to Encourage Troops.

The leading ministers of England are taking their turn in army service on the continent under the auspices of the Y. M. C. A. Dr. R. J. Campbell has been laden to an embarrassing extent with gifts for the soldiers presented by the City Temple members of London, and sent to the front. Gypsy Smith, who has been holding services for new recruits, will go to France a little later. His daughter, Zillah, has a Sunday-school class of which sixteen members have volunteered for special Christian work.

Great Preachers Come From Farms, Says One of Them.

Dr. Frank W. Gunsaulus, pastor of Central church, Chicago, which meets in the Auditorium theater, was speaking recently before the Minnesota Farm school. In that address he not only claimed the farm as the place of his own boyhood but asserted that of the twelve most prominent preachers in Chicago, every one of them was raised on the farm. He gave further statistics with regard to the farm origin of many of the other professional men of the city that were startling in character.

Methodism Forging Forward in Recent Years.

In 1911, the rate of gain for the Methodist Episcopal church had dropped to the low water mark. It was only .006 per cent. It has been making a steady increase ever since until in 1914 the percentage was .044. In 1901 the gain was 23,351 while in 1914 it was 167,376. The Methodist goal is now to secure a gain of 250,000 in one year. They are endeavoring to enroll a half million members in the Time Legion to work for this goal, and they hope to secure 1,000 young people to give themselves to special Christian work.

The Inner Circle, a New Organization.

John H. Nicholson was the founder of the Gideons, and now he believes that he has founded another organization of even larger significance which he calls "The Inner Circle." The Inner Circle is a praying band of twelve men with one reserve and one friend, making fourteen in all. Members of the circle are to pray each day for each other, for their pastor and their church, and for the world-wide spread of the gospel. They are to read the Bible every day and help support every prayer service of the church. A

circle may be composed of either men or women, but not of both.

Work for North American Lepers.

At two places on the North American continent, lepers are gathered together for Christian worship. There is the Louisiana Leper Settlement on the Mississippi river not far from Baton Rouge. Here a little church has been built seating 120 people. The Protestant Ministers' Association, of New Orleans, has been especially interested in the services held in this church. There is also a leper colony at Palo Seco, Canal Zone. This colony was recently visited by Bishop Knight, of the Protestant Episcopal church and a number of the lepers were confirmed.

Laymen's Missionary Convention.

The convention of the Laymen's Missionary Movement to be held in Chicago October 14-17 in Medina Temple is the beginning of the greatest nation-wide campaign ever undertaken by the various boards of Evangelical Christianity in America. The purpose of the convention is to consider the new world conditions and America's responsibility; to project plans looking toward the accomplishment of our whole missionary duty; to emphasize the adequacy of the gospel; to meet modern social conditions and to enlist the laymen to take their part in the extension of the Kingdom of Christ. As

the Chicago convention is to be the first in this campaign, some of the best speakers of the various denominations have been secured for the program. The following men have already been engaged: Bishop Homer C. Stuntz, Methodist Episcopal Bishop, South America; Bishop A. O. Kinsolving, Protestant Episcopal Bishop, South America; Bishop C. P. Anderson, Chicago; Colonel Elijah W. Halford, New York; Dr. Cornelius H. Patten, Boston, Home Secretary of American Board; Dr. Cleland B. McAfee, McCormick Theological Seminary, Chicago; Dr. Fred B. Fisher, General Secretary Methodist Episcopal Laymen's Missionary Movement; Dr. Rudolph E. Tuesler, Japan; Rev. James McNaughton, Turkey; Mr. W. G. A. Miller, Purchasing Agent American Bridge Company, Pittsburgh; Mr. Chas. Trumbull, editor Sunday-school Times, Philadelphia; Mr. Fred B. Smith, New York. The denominations are cooperating as never before and this fact insures the success of this greatest of campaigns. All the leading boards are setting apart many of their best speakers and have called home large numbers of the best missionary speakers from the field.

Clergy Club a Success.

The organization of a club for the clergy of New York has proven to be a feasible enterprise. There have been 380 applications for membership to date. The home of the club will be in the Fifth Avenue building.

Brooklyn Divine Asks Forgiveness

The financial troubles of Rev. Newell Dwight Hillis have been heralded abroad this year by the secular press of the country. An incident in the old Plymouth church on Sept. 19th was the

life, brought him to the brink of poverty and he was not worthy to unloose the shoe latches of a poor worker of the slums.

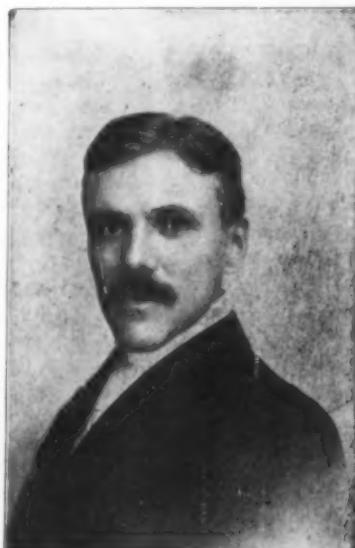
This statement, however, is not to be interpreted as a confession of any illegal or even dishonest practice. The great preacher feels that it is not the business of a prophet to be a money-maker. His confession is that he turned aside from the ministry of the word to commercial activities.

He has been sued for libel by a nephew whose name has been prominent in connection with the reports of the financial troubles on the Pacific coast.

Among other things, Dr. Hillis said:

"The day sometimes comes when we praise God for the thing which breaks our heart; we know that all is for the best. For the man who has stumbled, who has lived below his ideals, as I have lived and you have lived, there is always left the mercy of God."

"The great test of a philosophy is how it treats the fact of sin. Gladstone said: 'Our people are beginning to think that there is nothing in sin and to cease to worry about it.' There is the tender beauty of the rose, the sweet song of the lark, the celestial music of spheres, yet we have panics in finance, homes that are like unto hell, and we see strong men utterly broken and crushed like clay. We have women as beautiful as Cleopatra cursed with ruin of body and soul; we behold the glory and splendor of Athens fallen into tragic desolation. Where is the man who must not sometime say, with the publican, 'God, have mercy on me a sinner!'"



Rev. Newell Dwight Hillis.

most interesting since the trial of Henry Ward Beecher. The great preacher who is second on the American Chautauqua platform only to William Jennings Bryan, confessed that he had fallen from his ideals. He said that his ambitions for wealth and power had crushed his

The Sunday School

ELIJAH TAKEN UP INTO HEAVEN.

Lesson for October 10.

Golden Text: In thy presence is fulness of joy; In thy right hand there are pleasures for evermore. Psalm 16:11.

Lesson II, Kings 2:1-12a. Memory verses 11, 12a.

(1) And it came to pass, when Jehovah would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal. (2) And Elijah said unto Elisha, Tarry here, I pray thee; for Jehovah hath sent me as far as Beth-el. And Elisha said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el. (3) And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that Jehovah will take away thy master from thy head today? And he said, Yea, I know it; hold ye your peace. (4) And Elijah said unto him, Elisha, tarry here, I pray thee; for Jehovah hath sent me to Jericho. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. (5) And the sons of the prophets that were at Jericho came near to Elisha, and said unto him, Knowest thou that Jehovah will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace. (6) And Elijah said unto him, Tarry here, I pray thee; for Jehovah hath sent me to the Jordan. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. And they two went on. (7) And fifty men of the sons of the prophets went, and stood over against them afar off; and they two stood by the Jordan. (8) And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. (9) And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I am taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. (10) And he said, Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. (11) And it came to pass, as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven. (12) And Elisha saw it, and cried, My father, my father, the chariots of Israel and the horsemen thereof!

Verse by Verse.

1. **When Jehovah would take up Elijah.** The time of Elijah's departure had come. His life work was ended. The "Still small voice" was coming to its own.—**A whirlwind.** The writer uses a figure which most nearly describes Elijah's departure.—**Elisha.** We learn from 2 Kings 3:11 that Elisha acted as an attendant of the aged prophet Elijah.—**Went from Gilgal.** Gilgal was the home of many of the prophets and from here they went to visit other schools of the prophets.

2. **Tarry here, I pray thee.** It may have been to test the faithfulness of Elisha or to satisfy his desire to be alone at the last like Moses.—**As the Lord liveth, and as thy soul liveth.** A solemn expression, common to the Old Testament, intended to make the act certain.—**I will not leave thee.** As a devoted disciple he could not leave him.—**Down to Bethel.** A noted place in history, it is situated on the frontier of Sa-

maria, on the highway between Galilee and Judea.

3. **Sons of the prophets.** Students of the prophets in the schools were called "sons of the prophets."—**Knowest thou.** It may have been that Elijah was feeble, and his condition made them feel that he could not last long.—**Today.** In oriental language this may mean soon, not necessarily that day.—**Hold ye your peace.** The matter was too sacred for discussion.

4. **I pray thee...** An urgent form of speech.—**Jericho.** Here was a school of the prophets. It was about twelve miles southeast of Bethel in the valley of the Jordan.

5. **Came near to Elisha.** Because of their feeling toward both prophets they came to Elisha. The verse is repeated from v. 3.

6. **Sent me to the Jordan.** To Gil-ead across the Jordan. Here again Elisha stood the test. The way opened to him stage by stage. It is ever so in our life. Our task well done fits us for the next.—**And they two went on.** The two faithful friends passed on to the final separation. It may have passed through the mind of the aged prophet

that in the lonely mounts which held the sepulcher of Moses, his forerunner, Jehovah had made his tomb.

7. **Fifty men of the sons of the prophets.** There was intense interest shown in the events about to take place. It was not at the fording-place that these "sons of the prophets" stood.

8. **Elijah took his mantle.** It was of undressed skin, the sign of the prophet's office.—**Wrapped it together.** He rolled it together, and used it as a rod. Ex. 7:17, 20.—**Smote the waters and they divided.** Since there are fords in the river Jordan it would seem that the divine economy would not demand any supernatural power.—**They two.** Elijah and Elisha were fast friends.

10. **A hard thing.** It was hard because it was a spiritual gift. They did not know what God had planned.—**If thou see me when I am taken from thee.** That would be a sign that God had answered the prayer, and given spiritual eyes with which to see spiritual things. This is the need of our age.

12. **My father.** It is a title of affection, and probably used among the prophets. See I Sam. 10:12. The "sons of the prophets" may have used it.—**The chariots of Israel and the horsemen thereof.** Chariots may be the "chariots," the armed forces of Israel. Elijah was of more value to Israel than the armies. It is true today that great men are worth more to a nation than great armies.

Closing Days of Elijah

The Lesson in Today's Life.

By ASA McDANIEL.

We are considering today the closing scenes in the earthly life of a very remarkable man. The record we have of his life is very fragmentary, but what we have is full of dramatic interest. He was a man of the hills. The rugged landscape gave strength to his character, and put iron in his blood as well as courage in his heart. He was not afraid of men, because he feared Jehovah and in his way sought to please him. Like all other men he made his mistakes. He came short of his ideal many times during his stormy life, and became very much discouraged with the problems he met; but on the whole he had the joy of a noble service to his day and generation. We need men in our day who have the courage to rebuke sin in high places. We too often read the story of these great leaders of old, and feel that the chances for heroic service are not so abundant today. The real fact is that there are just as many chances as ever for the man who has a trained eye to see them. It would seem that the more complex life becomes the more problems are found along the way. There are home runs to be made in every game of life.

One of the most valuable services rendered by Elijah was the training of Elisha who had the honor of receiving the aged prophet's mantle. The influence on the life of Elisha is shown by his refusal to leave Elijah. He was the aged prophet's most faithful disciple. His spirit was more calm than that of his master. His spirit was more like the "still small voice." It would be too much to look for an ideal prophet in that day; but it is a long way from the very crude notion held by the prophets of Saul's day. In the light of Elisha's day his message was a real contribution to the religious life of his age. We feel at this point so often that too much empha-

sis cannot be placed on the training of our young people for vital service in the church. Some very good churchmen say, "If you want anything done well you must do it yourself," and upon this feeling they act. The result is that the young men are not trained for church leadership, and when older men are called upon to "cross the bar," there is no one upon whom their mantle can fall. This would be calamity enough, but very frequently it happens that these selfish men will not lead or allow others to lead, and we have an unsafe people. It should be our aim to have many in training for leaders. They may not be able at first to do the work as well as their elders, but it is a part of the development they need for life however simple or complex. The future is in the hands of the present to a very great degree. If this could be grasped by the public it would lighten the burden and increase the efficiency of the leaders in this field of endeavor. The life work of the aged prophet closed, and like Moses his sepulcher is not known. He lived for God, and God took him. The men and women of our day are not singing songs of a future heaven because they are so busy doing heavenly things here. In early days there was a tendency to dwell upon the personal joy and happiness of heaven without remembering that joy and happiness are by-products and are not to be obtained by a direct seeking for one's self. Heaven is a condition of the heart and life. "It is within us." If in thinking of heaven we emphasize place of happiness and not character we are wrong. Richter says, "That the wish often warms up my heart, that I may learn nothing here that I cannot continue in the other world: that I may do nothing here but deeds that will bear fruit in heaven."

Disciples Table Talk

New Church Building After Fire Loss.

One year ago the church building at Kirklin, Ind., was destroyed by fire. On Sunday, August 8, a beautiful new building was dedicated. It is a monument to the heroic activities of the people of that church. Will Wiedrich has been preaching for this church for the past three years, while a student in Butler College. D. G. Dungan began a revival meeting immediately following the dedication. There were fifty-seven additions.

Two New Preachers for Eastern District, Indiana.

Carl Burkhardt, of the Burkhardt Bros. of Tipton, Ind., a graduate of Butler College and the divinity school of Yale University, has accepted the work at Franklin, Ind. He is well equipped to assume the responsibilities of that important educational center. He has served for almost two years as pastor of the church at Lexington, Missouri. John W. Underwood, who did a great work at Leipsic and Ashtabula, Ohio, and at the Belmar Church of Pittsburgh, has accepted the work of the First Church at Anderson.

Preachers' Institute at Bedford, Ind.

To further the effectiveness and quicken the vitality of the preachers and churches of the Southwestern District, Indiana, Melnotte Miller, evangelist of that district, has been planning a Preachers' and Workers' Institute, to be held at Bedford. Oct. 11-15 is the time set. Among the leaders in the institute will be W. S. Buchanan, P. Y. Pendleton, S. S. Lappin, W. H. Book and C. W. Cauble. J. Boyd Jones, J. W. Street, Garry L. Cook and a number of other leaders will probably also be present.

Guy I. Inman Vacationing in Massachusetts.

Guy I. Inman sends the editor a card from Sagamore Beach, Mass., where he has been spending a few days in rest, before taking up again his arduous duties on the Latin-American Commission, to which he was recently appointed by the United States Government. He writes: "I slipped away from New England Convention at Boston and went first to Plymouth—1620 tame—then over here, where I am enjoying a visit with Dr. F. E. Clark, who is convalescing splendidly at his summer home here. The Christian Endeavorers have a fine summer colony here. This afternoon I am off for Buzzards Bay to commune with the spirits of Grover Cleveland and Joseph Jefferson."

C. H. Winders to Hold Meeting in Missouri.

First church, Mexico, Mo., W. A. Shullenger, pastor, has secured C. H. Winders, of the Downey Ave. church, Indianapolis, Ind., to assist in a revival meeting to be held this fall. Mr. Winders was for twelve years the pastor at Columbia, Mo. The time of the meeting will be sometime in October or November.

Men and Millions in Missouri.

The Men and Millions team are making their initial appearance in Missouri this month. About the middle of September they were scheduled to hold their first banquet at Sedalia. Thus far some \$2,700,000 has been secured and while the number of young men and women volunteering for missionary service in foreign lands and in America is not announced it is known to be quite satisfactory.

South Akron, O., Church Dedicates.

W. G. Loucks, pastor at South Akron, O., church, reports that on July 5, fifty-four men, members of the church and a few friends, came together and built an addition to the church 16x62 ft. They also built 600 ft. of cement walk in front of the church. There was not a paid laborer on



Rev. W. G. Loucks, South Akron, O.

the job. Sunday, Sept. 12, the new part, together with the repaired, remodeled old building, was formally set apart for the Lord's work. Over 1,500 feet of floor space is included in the addition, which provides a pastor's study, a big room for the women's class, a room for the Beginners, and a room large enough for the entire Junior department. The South Akron church is now equipped with separate rooms for the Beginners, Primary and Juniors. The men's class is now afforded opportunity to return

from the Arcade Theater to the church. For a remodeled building, this is one of the most complete structures in the city. On dedication day \$2,500 was needed and over \$3,000 was subscribed. Mr. Loucks, for nearly eight years minister of the church, had charge.

Home for Aged to Pay Off Mortgage.

C. H. Whiteman, President of the Board of Managers of the Northwestern Home for the Aged at Walla Walla, Washington, operated by the National Benevolent Association, is making a special appeal to the Disciples of the Northwest for funds with which to pay off the mortgage of eight thousand dollars which that home is carrying and which is due March 1, 1916. Mr. Whiteman offers to be one of one hundred to give fifty dollars each toward this amount.

Advance Steps in the Congo Country.

H. C. Hobgood, missionary at Lotumbe, Africa, writes that he and Dr. Frymire have just returned from a six-weeks' trip in the territory above Lotumbe. Two hundred were baptized in the villages where we have evangelists. Mr. Hobgood also reports that strong evangelists were placed at Bianga and Monkoto, state posts, and at Wafama and Bongini, important trading centers.

Eureka Church Adds to Its Forces.

Verle W. Blair, of the Eureka, Ill., church, writes that a new recruit to the church and school there is Professor Thomson, late of the Springfield church. Professor Allen has recently become superintendent of the Eureka schools. Mr. Blair writes that plans are being made to use the new superintendent in the Eureka "Church School."

Kansas City Ministers' Alliance to Meet.

The first of the fall meetings of the Christian Ministers' Alliance, of Kansas City and vicinity, will be held at First church, Kansas City, Monday morning, Sept. 27, at 10:30. Evangelist Charles Reign Scoville will deliver an address on "Evangelism," which will be followed by a general discussion led by Evangelist W. J. Lockhart. All Disciple men of the vicinity who can attend are invited. These meetings are held the last Mondays in each month. The practice of pooling and equalizing the

Summer at the University of Chicago

The popularity of the University of Chicago Summer School has become an established fact. During the quarter just closed the total enrollment was about 4,000. The Divinity School participated in this general prosperity—the total enrollment for the summer being 319, the highest mark yet reached. The proportion of "regular" students was noticeably smaller than in the other three quarters, while the number of ministers and missionaries who were taking their vacations was larger.

The Disciples had their usual quota in the school. The Disciples' Club, which has long been a recognized organization in the Divinity School life, attempted to get all its members together as many times as possible during the summer. Dr. C. M. Sharpe gave three lectures before the club, on the historical growth of theology among the Disciples, contrasting the formal logic which has outwardly characterized the movement, with the vital logic, which has really been the guiding force, and setting forth the probable direction in which the work of the Disciples will develop. Dr. Sharpe also gave a course in the Disciples' Divinity House. W. E. Gordon supplemented Dr. Sharpe's excellent lectures, by a talk on "The Political Aspects of India."

Probably close to one hundred Disciples were in attendance at the university, of which number thirty-three were enrolled in the Divinity School as follows: W. G. Alcorn, Monroe City, Mo.; C. G. Baker, who becomes one of the ministers of Indianapolis; Gary L. Cook, the Indiana Sun-

day-school leader; Miss Grace Daniels; Prof. A. W. Fortune, of Transylvania, who received his Ph.D. this summer with a "magna"; Prof. Walter Gibbs, Columbia, Mo.; W. E. Gordon, India; Prof. G. W. Henry, of Transylvania, who received the B. D. degree; Miss Blanche Holmes, who goes to William Woods to teach; John Imhof; Mr. and Mrs. Howard Jensen; Prof. P. M. Kendall, Canton, Ohio; Rex E. Kissell, who will teach in Drake Bible College; George C. Campbell, pastor Armour Ave. church in Chicago; W. C. MacDouall, India; Prof. Frank Marshall, of Phillips University, Enid, Okla., who received the M. A. degree; Jasper T. Moses, formerly of Mexico, who received the M. A. degree, and goes to teach in Colorado; Roy Mathews, who received the M. A. degree; Mrs. Elizabeth Norton, the Librarian at Transylvania; Kirby Page; Mrs. Charles Records; Charles Ritchey; A. G. Scambler; Mart Gary Smith; Prof. E. E. Stringfellow, of Drake; John F. Stubbs; Prof. H. T. Sutton, of Bethany; C. W. Schwartz, Hamilton, O.; C. R. Sine, Hamilton, O.; F. M. R. Thackberry; J. E. Wolfe; G. L. Zerby. Messrs. W. H. Smith and C. H. Winders, pastors at Bloomington and Indianapolis, Ind., were visitors at the university, and attended classes for a week or more. The broad fellowship and the unexcelled opportunity for study made the past summer quarter a helpful experience for those who were here, and will be sure to lead back even larger numbers in future years.

Charles Ritchey.

traveling expenses of members attending has been followed during the past year. Wm. M. Mayfield is secretary of the organization.

National Temperance Board Elects.

The National Temperance Board, at a meeting held in Indianapolis, Sept. 13, re-elected David H. Shields, Kokomo, Ind., as president; L. C. Howe, Noblesville, vice-president; Robert Sellers, Elwood, Ind., recording secretary; elected E. E. Moorman, minister of Englewood church, Indianapolis, treasurer; and E. L. Day, 2822 North Illinois St., Indianapolis, financial agent for the board. All money should be sent to him. Mr. Day is minister of the North Park church, Indianapolis. A committee was appointed to secure a man for field secretary.



Rev. D. H. Shields, who has been re-elected president of the National Temperance Board.

Increase in Hiram Enrollment.

J. O. Newcomb, secretary of Hiram College, writes that the college year opened on Tuesday of last week with a striking increase in the enrollment. The Freshmen class is above 100 in number, and will be larger by at least fifteen than the largest previous class in the history of the college. The enrollment in the college proper (Freshman and above) is larger than ever before. The enrollment to date is made up of students from thirteen states and three foreign countries, about three-fourths being residents of Ohio.

L. R. Patmont Speaks in Ft. Wayne.

Louis R. Patmont, the temperance worker whose case created a country-wide sensation early in the present year when he was kidnapped and kept in seclusion for nearly four months, recently spent four days in Ft. Wayne, Ind. On Sunday evening he addressed a large congregation at the West Jefferson Street Church of Christ, speaking on "The Beginning of the Christian Church in Russia." He did not discuss his own experiences.

"Boys' Friend" Connor at Jacksonville, Ill.

During the week beginning Sept. 27, there will be held a campaign in the interests of the boys and girls of Jacksonville, Ill. A. W. Connor of Indianapolis, has been secured for the entire week and he will conduct what is known as the "Boys' Friend Chautauqua." Parents will be welcome at general meetings which will be held each afternoon and evening. Work for the girls will be in charge of Miss Mary Seeger, a specialist in her line, who will conduct interesting meetings for girls. Mr. Connor will deliver a popular lecture each evening on some phase of the boy problem. M. L. Pontius, pastor at Jacksonville announces that John L.

Brandt, of First Church, St. Louis, will hold a meeting for the Illinois church in November.

Spokane Disciple Pastors Organize.

An association of the pastors of the Christian churches of Spokane was formed last month. The following officers were appointed: J. Quincey Biggs, pastor of the Dean Avenue church, president; Hardy G. Koen, pastor of the Pacific Avenue church, vice president; O. A. Ishmel, pastor of the Kenwood church, secretary-treasurer. The meetings of the association will be held the first and third Mondays of each month.

Bruce Brown Closes Chautauqua Trip.

Bruce Brown, State evangelist of Southern California, has just completed a 15,000 mile



Rev. Bruce Brown, who has just completed a 15,000 mile chautauqua circuit.

Chautauqua circuit. He begins the year with a series of revival services held at the Highland Christian Church, of which Dan Trundle is pastor.

Continuous Evangelism at Grand Rapids.

William Verner Nelson, pastor of Lyon St. church, Grand Rapids, Mich., is planning a continuous evangelistic campaign to be held during the fall and winter months. Mr. Nelson has not yet announced the date of the first evangelistic meeting. He states that during the campaign he will put special stress on attendance at the Sunday and Wednesday evening meetings. The pastor does not believe in motion pictures or other like attractions to procure an audience at these meetings, but will preach a straightforward gospel sermon.

Church to Strengthen Weak Points.

L. N. D. Wells, of High Street Church, Akron, O., recently returned from a lengthy vacation and published a personal letter to his brethren urging their co-operation in building and strengthening their two weak points. These he declared to be the Sunday evening and mid-week audiences.

Mrs. Lura V. Porter at Moline, Ill.

Mrs. Lura V. Porter filled, by special invitation, the pulpit of Rev. J. A. Barnett in First Church, Moline, Ill., on September 12, and organized an auxiliary to the Christian Women's Board of Missions.

College Head Against Military Training for Students.

Asked for his views in regard to training college students in military tactics, Joseph A. Serena, recently elected to the presidency of William Woods College, Fulton, Mo., wrote for the New York Times the following:

"To the Editor of The New York Times: The courses offered by the preparatory school are dictated by the colleges and universities, so that if there are to be any fundamental changes they must first come from the higher body. There is need today for an enlargement in the electives offered for college entrance, and a corresponding diminution in the required work. It is to be regretted that every student entering college does not come with a knowledge of business principles, typewriting, and business writing and arithmetic. Not only in the conduct of the larger affairs of administration but in the conduct of their personal business would this stand most students well in hand. Few colleges can give any credit for such courses offered for entrance, and in consequence the preparatory school is weak in this branch of work. The disadvantage of military training in both preparatory school and college is so great that I cannot bring myself to have any sympathy with the movement. Europe today is a picture of the nations which a year ago considered themselves prepared. There is an analogy in our own country where the law regarding the carrying of firearms is laxly enforced. In these parts crimes growing out of the use of firearms are frequent, whereas in other parts of our country homicides are rare. It is a great temptation for the nation that feels itself prepared



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THE CHRISTIAN CENTURY

not to want to measure its strength with other nations on the last provocation. It will be a most unfortunate day when the trained youth of America are drilled in the science of modern warfare."

"Whole Family Day"
at Arcola, Ill.

The church at Arcola, Ill., B. H. Bruner pastor, observed Sept. 25, as "Whole Family Day." The pastor preached on the theme, "the Trinity of the Home."

Dr. Longdon at Nebraska Convention.

Dr. Mary Longdon, living link of the Foreign society, supported by the church at Beatrice, Neb., is to be a featured speaker at the Nebraska state convention to be held the first week of November.

A Survey of Indiana Disciplesdom.

The Indiana Christian Missionary Society is planning a survey of the churches of the state. This work is to be started the first of next year and a complete report will be given at the Danville convention. It is expected that most of the information will be secured through the County organizations. The State office will be grateful if every preacher and every church will cooperate with the evangelist of the district.

University Preachers at U. of C.

Religious services are conducted at the University of Chicago every Sunday during the academic year in Leon Mandel Assembly Hall. A schedule of University preachers for the Autumn Quarter has just been announced as follows: October 3 and 10, Dr. F. G. Peabody, of Cambridge, Massachusetts. October 17, Bishop W. F. McDowell, of Evanston, Illinois. October 24 and 31, Dr. Carter Helm Jones, of the First Baptist Church, Seattle, Washington. November 7 and 14, Dr. Cornelius Woelfkin, of the Fifth Avenue Baptist Church, New York City. November 21 and 28, Dean Charles R. Brown, of the Yale School of Religion. December 5 and 12, Bishop C. D. Williams, of Detroit, Michigan. December 19 (Convocation Sunday), Dr. John Timothy Stone, of Fourth Presbyterian Church of Chicago.

Eureka College Begins Good Year.

The following telegram received from President H. O. Pritchard, of Eureka, contains good news: "Eureka College opens with largest freshman class in history. Fifty per cent increase over last year. Total enrollment much larger than ever. Dormitory crowded to fullest capacity. New gymnasium almost ready for roof. President's house nearing completion. Everything gives promise of great year."

Church Studies Life of Paul

H. W. Hunter, pastor at Wellington, Kan., reports that great interest is being taken by his people in the studies in the Life of Paul, which are a feature of the prayer-meetings for the fall months.

J. R. Havener Leaves California Church.

J. R. Havener will conclude his ministry of three years with First church, Ocean Park, California, Oct. 1. During his service at Ocean Park, 175 have been added to the membership. Two Christian Endeavor Societies of thirty members each, and a splendid chorus choir of twenty-five voices, have been organized, and over \$4,000 in improvements added to the church property.

An Opportunity for Service.

Mrs. Mary B. Thornberry, matron of the Juliette Fowler Home, Dallas, Texas, writes: "The playground swing and the sliding board, given by citizens of Dallas have been a source of much enjoyment. We are needing some porch chairs and some thing to equip the boys' playroom with. If anyone has it in mind to do something toward furnishing this home, the things above will be most acceptable."

H. H. Peters for Lieut.-Governor.

H. H. Peters, now pastor at Paris, Ill., is the first down-state man, seriously to con-

sider the race for lieutenant-governor, reports a Paris daily. Mr. Peters has a strong state-wide reputation through his financial work for Eureka College.

MISSIONARY YEAR CLOSING.

It is now only fifteen days until the books of the Foreign Society close for the missionary year. The time is short. Let every church and Sunday-school, Endeavor Society and personal friend be in line on the year's record. The gospel is being preached to the ends of the earth. Great things are being done in all the fields to make Jesus Christ known. Let every friend of the gospel do his full part in sounding out the Word of Truth.

Send to F. M. Rains, secretary, Cincinnati, Ohio.

Money given for missions should be used for missions and not for local current ex-

penditure. \$2,400 cash will be available. A host of friends are remembering the work in this time of need.

PROGRESS IN TEACHER TRAINING

The Teacher Training report for the Disciples of Christ for the quarter ending June 25th, 1915, shows the following splendid report. One hundred and six (106) classes in all have been enrolled from seventeen different states and provinces, with a total enrollment of 1049 pupils.

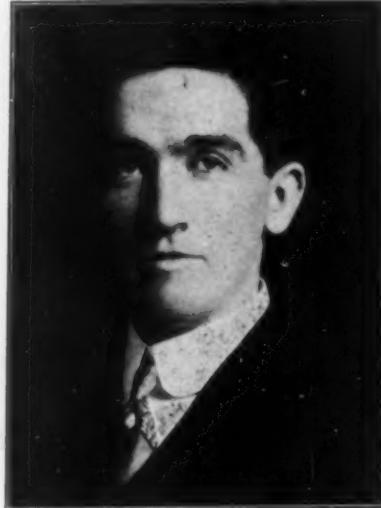
Of the enrolled classes, 89 are at work on the First Standard Course and 17 on the Advanced.

The state having the largest number of enrolled classes is Pennsylvania, with 14, while Illinois and Kentucky both tie for second place with 12 classes each.

The total number of enrolled classes among all communions for the quarter ending June



Rev. H. H. Peters, pastor at Paris, Ill., who is being considered as a candidate for the lieutenant governorship of his state.



Mr. J. C. Archer, who has recently been appointed an instructor in the Yale School of Religion.

penses. Some churches put their missionary money in the general treasury and it never reaches the missionary societies. This has occurred more than once. It should never occur again. Church officers should keep faith with the membership, always and absolutely.

J. G. Slayter says: "A Foreign Missionary Rally is the greatest blessing that can be granted a church, provided the church makes ready to receive it." W. F. Turner said: "As to the value of a rally, I can only say that I consider it invaluable." Another prominent minister said: "A rally stirs me to the depths of my being. I always come home with a burning heart and a deeper interest in the wider reaches of the Master's work."

The foreign society has recently received a large number of individual gifts to help in this time of emergency. One sends the amount she expected to spend in attending the state fair. Another finds that after careful adjustment of expenditures he can spare \$50 for this work. Another good friend writes that the corn of last year is just being marketed, and when that is

25th, 1915, is 1308 and the total number of pupils, 14,178.

We are receiving regularly inquiries concerning the new standard of Teacher Training, which was adopted at our Los Angeles Convention and quite a number of classes will be organized this fall in the new three year diploma course.

The curriculum for the new course, which includes at least three years' study of forty hours per year (unless additional work is done in schools of methods, city institutes or summer schools) is divided as follows:

The study of the pupil.....	20
Study of the curricula.....	20
Principles and methods of teaching.....	20
A general Bible Survey.....	20
Bible-school history and administration.....	20
Specialization, including observation and practice work, for at least four groups.....	20
(a) Elementary teachers.	
(b) Secondary teachers.	
(c) Adult teachers.	
(d) Administrative workers.	
Total course, 120 hours.	

Cynthia Pearl Maus,
Secretary Teacher Training Comm.

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"The Conquest"

THOMAS CURTIS CLARK, *Editor*

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